

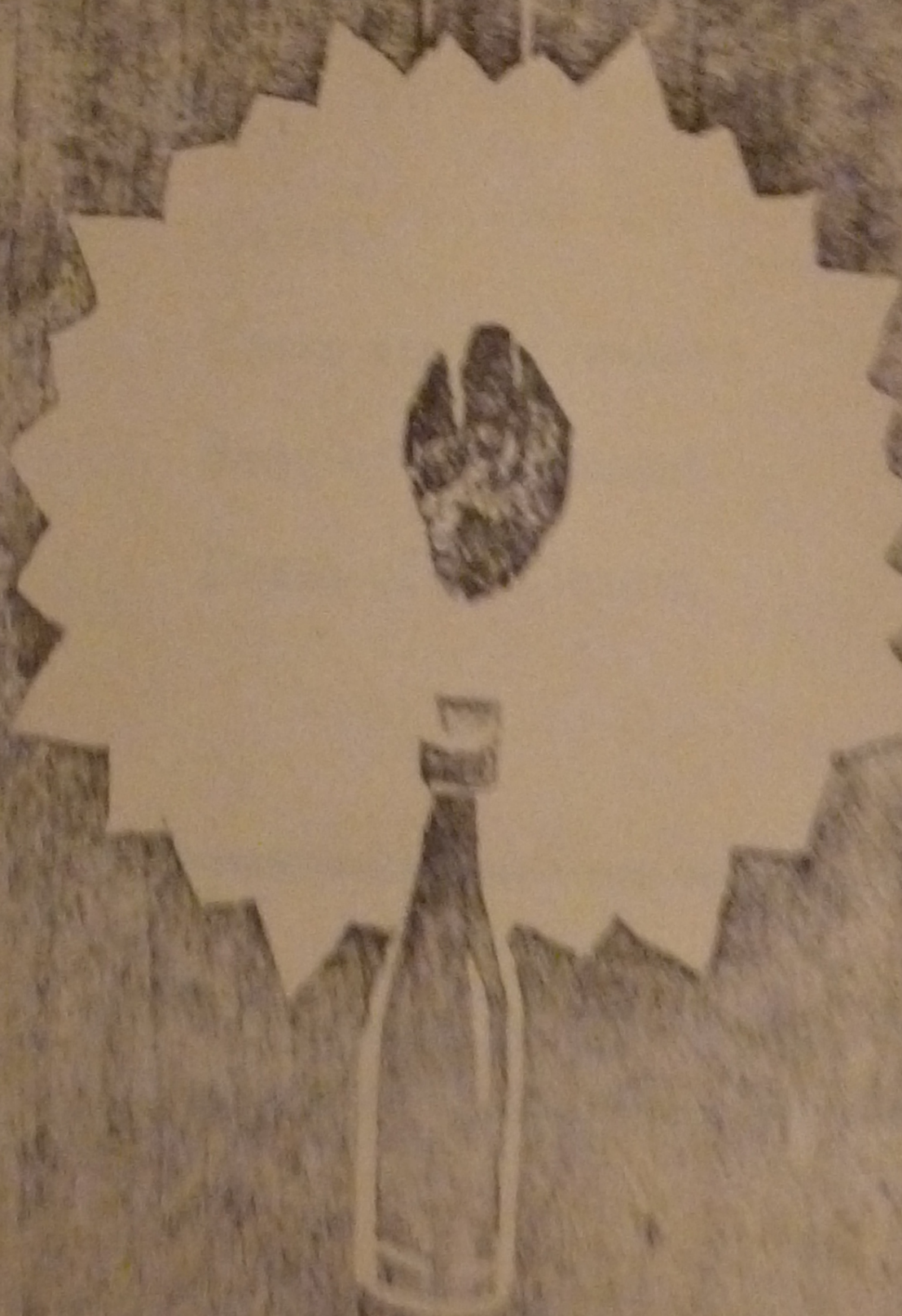
SEPT.

1965

FLAMBEAU

QUARTERLY MAGAZINE

*Published by
The King's Own Study Group
Saint Vincent.*



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"FLAMBEAU"

QUARTERLY MAGAZINE

"Instead of cursing the darkness one lights a candle"

No 2.

— SEPTEMBER 1965.

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PRINTED BY THE MODEL PRINTERY, SHARPE STREET, KINGSTOWN,
AND PUBLISHED QUARTERLY BY THE KINGSTOWN STUDY GROUP, ST. VINCENT, W.I.

EDITORIAL

We greet you with our second issue of "Flambeau". We were vastly encouraged by the favourable reception accorded the first, and were very gratified to observe the manner in which "Flambeau" appeared to cut across every stratum of our society, penetrating as it were into the very sub-soils of our community, percolating down from the so-called intelligentsia to the neglected masses. Discussed in barber shops, quoted in the market-square, 'Flambeau' went so far as to invade the resistant walls of government offices. True, 'Flambeau' met its fair share of adverse criticism mostly from the complacents who fear disturbance from the comfortable niche in society which they have been allowed to carve precisely because of the absence of independent thinking, the persistence of social injustices, and the prevalence of intellectual inertia which our publishers have set out to shatter. Surgical operations are always painful, particularly when they are a corrective to the social cancers of falsehoods, artificiality, ignorance, exploitation, and traditionalism. But they must still be performed for the healthy growth of the body politic. As Robespierre put it, if we are going to make omelettes, then we must break eggs.

On the other hand we have been urged to make the magazine a monthly by those folk who recognise the starva-

tion and malnutrition to which they have been subjected when they batten on the local drivel which comes their way disguised as a journalistic treat. From Trinidad to Canada, from Jamaica to the U. K. many have been the praises for the pioneering spirit which moved the presentation of "Flambeau" to cast its wholesome influence and benign glow in a cultural desert and intellectually benighted region. But one criticism, which has found its mark, accuses us of performing a balancing act, of wrapping our radical thinking in conservative rags, of striking the right blow but cushioning it in a mood of apparent doubt—or fear.

So with this second issue we take a firm stand on the side of right, beneath the banner of truth. We shall *not* flinch from this position. We have become more outspoken and uninhibited on issues, and we have chosen our issues from subjects of overriding topicality. This effort is particularly concerned with economic problems and we will have served our purpose if we but help to clear the air and put in balanced perspective the vexed questions of the arrowroot impasse, the sugar problem, and the federal fiasco. And with the continued support of our readers we trust that "Flambeau" will prove a light which ultimately defeats the overpowering darkness which envelops us.

The Federal Idea and West Indian Political Association

By K. R. V. JOHN

THE Political atmosphere seems to be suffused with talk of West Indian Federation, Little Eight or "Lucky Seven", Unitary Statehood with Trinidad, Unitary State of the Windwards, association with Canada or U.S., Going it alone, secession and what have you—enough to challenge the usefulness of afflicting our innocent people with more sterile talk on a seemingly overused theme and belaboured subject. But the simple reason at back of this paper is this: that the various forms of political association are not academic issues which float about in high intellectual altitudes and are the monopoly of an esoteric club of that peculiar brood of men called politicians; political contrivances derive their rationale from the part they play in making human life more worthwhile and are geared to the pursuit of the Good Life, and political issues must therefore be put squarely before the people's tribunal for their verdict. Moreso when our political future seems so misty. We are assuming that despite all the empty sermonisation on the various forms of political combinations the people have been precluded from discussion of the concepts, that in all the arrangements made for the establishment of changing political structures, the people have remained passive spectators, that decisions fashioning the destiny of the area have been conceived, precessed, and resolved around conference tables without reference to the people. And it is our conviction that without active popular participation, without mass involvement at every level of political discussion the resultant structure would be unreal and artificial, lacking that vitality which springs only

from the emotional investment of the people who are the flesh and blood of all political contrivances.

The West Indian historical scene has long been punctuated with notions about federation, confederation and association. Recently there has been a federal experiment which never came off the ground-floor and, today, there have been half-hearted attempts to fashion another federation which seems to have died still—born and, with it, the very real danger that the idea of federation might atrophy. And this trend is not surprising when we reflect on the little contact, the lamentable absence of any meaningful dialogue, between the architects of the federal structure and its owners, in other words, the sad lack of communion between the elected and their electors. Way back in 1878 an old woman in Barbados who had missed seeing the Prince of Wales during a visit remarked—so Eric Williams tells it—that she would make sure and get a glimpse of Federation whenever he arrived. This abysmal ignorance about political forms still obtains among West Indians to this very day. In the Jamaican Referendum campaign on the Federal issue in 1961, the leading anti-federationist could sway the emotions of a credulous audience with the preposterous remark that the federal ships were sent to take them back to slavery and that federation meant literal enslavement. Similarly the bulk of our people do not have the foggiest idea as to the meaning of the federal idea, what are its advantages, when is it appropriate. Most other federations were preceded by the political education of the masses on the federal principle in which the various

'Donkey can go way horse can't go'

MAKING A

ideas were thoroughly canvassed, the concept discussed, and the relative advantages of the nuances of its competing forms argued. Not so in the West Indies. From the word go the idea has been elitist in origin and execution with all decisions emanating from the top in one-way traffic. On the eve of what was piously hoped might be the formal launching of the Federal Ship of State—"H.M.S. LITTLE EIGHT"—a colonial secretary could refer to the whole exercise as "shrouded in a veil of secrecy", in which, of course, it was. So our first major point is that, as beneficiaries of a political trust, the people must be well versed on all the things that are done in their name, must be briefed on what is happening—as it happens—and must, first of all, be made to know what federation is, and why it has been chosen as their political destiny.

For the moment, since it affords us a reasonable point of departure, we will follow the line of least resistance and accept (though with reservations) the classical definition of the term according to the gospel of Professor K.C. Wheare whose "Federal Government" is widely accepted as the bible of federalism. Wheare claims that a federation is "an association of states so organized that powers are divided between a general government which in certain matters is independent of the governments of the associated states, and, on the other hand, state governments which in certain matters are, in turn, independent of the general government". Alternatively, we may say that federations set up two tiers of government, at the regional and local level, both of which are committed, so to speak, to walking a political tight rope which is assiduously watched and referred by an impartial judiciary. The division of government is a matter of strict bargaining though the area of common interest generally falls within the powers of the federal Government—the so-called Exclusive list—

while the rest of the items lapse to the unit territories and constitute the Residual List. Nowadays it is fashionable to have a third list, the Concurrent List, on which both Governments can legislate with this proviso, that in the event of conflict the local legislature must give way to the Federal Government.

Another way of looking at "Federation" is to compare it with the unitary system of Government in which a central legislature lords it over the local government bodies such as village and town councils and municipal boards. If St. Vincent were a federation then the local bodies would exist as of their own right and not live by the grace of the central authority. But if, as Wheare would have it, independent existence is the touch-stone of federalism, then we are likely to encounter a wide margin of definitional imprecision, a sort of twilight zone of doubt as to which system of Government certain states operate. Wheare uncharitably consigns a large group of states to a category called quasi-federal.

Nothing is wrong with the approach if we bear in mind that because something does not fit neatly into a conceptual model does not make it "abnormal" or "fraudulent" since states devise systems of government which can best answer their problems and not political forms which can be nicely labelled. So that, for instance, South Africa attempts to meet its needs by a decentralized unitary government while India does more or less the same thing in her tightly-knit federation, and it is academic whether one is a federation and the other is not. And this argument is not spuriously disputatious or guilty of linguistic quibbling but has serious implications for constitution-makers. Time and again the debates on the structure of the First West Indies Federation were really text book pontification, that if such and such a measure were passed then we could not call our

federation a federation and so forth. So what? As if government is a function of constitutions and not of societies, as if politics is determined by the paper document which constitutional lawyers draw up to map its course and not by the social make-up of the particular country. Yet this amateurish approach and slavish attachment to bookish concepts and sterile categories still persist. Barbados in issuing a White Paper to justify her policy of going it alone cites the St. Lucia stand which demands more central control of the purse-strings as doing "considerable violence to the federal principle of co-ordinate and independent authority". And the paper lays the further claim that reads like a charge that "the position taken by the Government of St. Lucia is more consistent with a condition of unitary statehood than with a Federal system of association;" which is precisely the point to which any meaningful twentieth century federation must approximate!

In fact the Wheare definition of Federation which sets a premium on the independence of the unit territories is inapplicable to a developing nation today. The Wheare concept is historically provincial and culture bound; it is dated and geographically restricted. It belongs to the 18th and 19th Century Western Countries of poor communication and insulated communities which were propelled by political philosophies calling for weak governments, entrenchment of "State Rights" and a dispersal of power. Government was accordingly split into water-tight compartments into insulated chambers. In this modern age the changing times have set in motion certain centripetal forces to operate in the old federations by which more and more power has been progressively gravitating to the Centre at the expense of the circumference. War, economic depression and notions of the welfare state have had a centralising effect on the classical federations so that North

Ireland, in the unitary state of the U.K., for example, enjoys as much local autonomy as any of the Australian States, which must make nonsense of the wheare dichotomy. The new federations have generally approximated close to the classical unitary state. The quest for total solidarity in countries afflicted with cultural diversities and divided loyalties, the prevalence of one-party systems and the dominance of charismatic leadership the appeal of socialism and constant fear of hydra-headed colonialism, and the unitary psychology which springs from the fact that some are really federations in reverse (India and Nigeria), have all rendered the modern-day federation so tight as to blur the line of demarcation from the unitary state.

The question now revolves around the idea of a West Indian federation. It seems as though the First Federation was in part killed by the crossfire of the classical and modern schools of thought as represented by Jamaica and Trinidad respectively, and the "Little Eight", now awaiting its coup de grace, has been strangled by the opposing views of Antigua and St. Lucia. Wherever there is a tradition of insularity, and the West Indies abounds with this, there is need of a strong and powerful centre to streamline differences and blunt the edges of parochialism, to act as a counter-vailing power to what Gordon Lewis has termed "the fissiparous tendency of the localist mentality". Otherwise the federation will tear apart at its seams, as indeed our First Federation disintegrated, because of duplication, entrenchment of local prejudices, administrative bungling, and—dog-in-the-manger fights without the remedial features of rational economic planning and a real coordination. In arguing the case for a strong centre in the First Federation the Prime Minister's Office of Trinidad put it this way in the "Economics of Nationshood": "These island have long history of insularity rooted in the historical development of

MAKING MR

their economy and trade and the difficulties of communication for centuries. No amount of subject, that is to say historical, cultural or other activity of the time can be expected to overcome this heritage. Only a powerful and centrally directed economic co-ordination and interdependence can create the true foundations of a nation. Barbados will not unify with St. Kitts, or Trinidad with B.G., or Jamaica with Antigua. They will be knit together only through their common allegiance to a central government. Anything else will discredit the conception of Federation and leave the islands more divided than before". Prophetic words with their author being among the instruments of their realization! Indeed it has been reasonably argued that the West Indies is a natural unitary area and that a strong federation is only a second best. The advocates of loose federation often argue about our cosmopolitanism when we are eighty per cent Afro-Asian, they speak about our differences, of our various indentities when we are fairly homogenous in terms of religion and language, they talk glibly of economic disparities where we are all poor, and of our separation by sea when a Sun-Jet can run through the entire West Indian archipelago in-between two successive meals. One has only to look at Ghana, Kenya, Burma and Indonesia where solid nations have been formed under a single government even while separatist opposition forces—with more justification than in the West Indian case—have clamoured unsuccessfully for federalism in which they hoped to preserve their little pockets of provincial and tribal resistance to national mobilisation. Or take a massive and culturally diverse region like Nigeria, linguistically—torn Pakistan whose wings are separated by a thousand miles of Indian territory, or India which is a world unto itself, regions

which, admittedly with some strain, do operate a strong federation and immediately the pettiogging and bickering over the pros and cons of a West Indian federation dissolve into mere empty chatter.

But politics being the art of the possible unitary state of a wider West Indian Nation or of the Little Eight is virtually taboo. In fact, politicians fear that a strong federal centre will prove a sort of Frankenstein monster. The truth is that our leaders are mortally afraid of the whittling away of their local seats of power which a unitary state or strong federation, albeit the sole salvation for these colonies, entail. No one cherishes the idea of declaring his post redundant or planning his own obsolescence (least of all politicians) and the establishment of either of these forms of association involves the demise of a substantial slice of our present leadership. As far back as 1936 Arthur Lewis in a paper to the British Fabian Society affirmed that 'the, real stumbling block has been the opposition of local potentates, fearful that their voices, all powerful in a small island, will be unheard in a large federation'. This statement, more than any other, gives the reasons behind the present stalemate surrounding West Indian association and gives the lie to the fatuous official statements about providing for "our children and our children's children" and so forth, while myopic Ministers of Government continue to feather their own nest and jealously safeguard their sinecures.

The old federation is as dead as a dodo. The Little Eight—or lucky seven, have your pick—is on its death-bed. But mere survival demands that the islands of the West Indies unite in some form or shape. England wants to be rid of us for we are a constant embarrassment in this world of decolonisation and, what's more, the West Indian sponge has been squeezed dry. Continued colonial

'Nuh every cow way bawl want water'

status is also anathema to all progressive thinking West Indians who, in the tradition of Africa, prefer mismanaged self-rule to proper colonial office control. A link-up with a negro-hating country like America is unthinkable as we cannot afflict that "Leader of the Free Nations" with the million head-aches which one of her presidents once called us. Association with Canada is unpalatable if we aspire to being something more than a nation of domestic servants. If chronically bad West Indian Leadership persists then a last recourse might be had in the assumption of some measure of autonomy under the wings of the U. N. But first a determined effort must be made to salvage the West Indies by working out some sort of political formula for association. We may not be able to define or quantify our political aspirations, but we feel and recognize them all the same. We share a common heritage, suffer a common fund of hardships and have broadly similar aims; and we know that in this world of political combines, ideological blocs and economic unions that if we do not hang together we will hang separately. Elsewhere someone has told us of the benefits which are likely to accrue from association for economic ends. The submission here is that political association will enhance these: more aid-giving countries are likely to come forward and deal with one solidly effective government of the region than deal separately with a plethora of self-opiniated miniscule legislatures; the proposed West Indian economic community needs a political executive authority to enforce decisions, coordinate, and dilute by planning the lop-sided development consequent upon the impersonal response to naked economic dictation; and one integrated West Indian bloc will be taken more seriously in the councils of the world. Nkrumah's dictum of "seeking first the political kingdom....." still stands. It seems as though a federation of B. G., Trinidad,

CAVETO !

To be ambitious
Is not to covet...
To be out spoken
Is not to slander...
To seek knowledge
Is not to indulge in pendency.....
To fix thine eyes upon a rising lodestar
Is not to be self-righteous.....

Not to know thy fault—
To see and yet not see—
To hear and yet not hear—
Not to lift dark cloaks
And test the intricate folds of character
But to believe repute
Is deemed fallacious madness.

Hypocrites are we all—
The greatest those in whom Hypocrisy
So dims their eye
That they see not their own potential beam
But the pretentious moat of their fellow-men.

In which man does not vanity smile?
But vanity becomes vain
When it begins with blatant mouth to croak!
Each man is sprinkled with some evil grain
But to let it germinate is then to become evil!
Know thy worth—Let modesty modify—
Mould thy worth—Let honesty guide—

To hang thy glorious dreams upon a cloud
Is to wish for showers of despair.

— J. E. DELLIMORE

Barbados, a Unitary Windwards and a Unitary Leewards is the best thing that can happen to the West Indies today. But it is going to be rough business. As was intimated earlier the West Indian politician who must take the initiative has a vested interest in the status quo—a gullible people, a fat salary, a position of influence in a fairly advanced constitution, and ultimate colonial office financial responsibility. Thus caught in a vicious circle our political future remains one huge, frightening, question mark. Among the first of the British Colonies we have succeeded in remaining the last. The umbilical chord which ties us to the British connection just would not give: nothing colonizes like colonialism. But something will give—some day.

Customs Union and 'The Little Seven'

By W. F. DEAR

Interest in the topic Customs Union is no doubt aroused by the fact that the Regional Council of Ministers has requested a rather early examination of and report on the problem. The early attention it has received leads us to think that not only is the matter being seriously considered, but also that its introduction may be either simultaneous with, or following shortly upon the proposed Federation of the Seven. It may be recorded here that even at the dissolution of the last W.I. Federation Customs Union had not been introduced. Unfortunately there has been no public discussion of Customs Union and consequently many persons are ignorant of what it means or why it should be considered. This is perhaps partly explained by the dearth of professional economists in the area, and the absence of "economic journalism" which attempts to shed light on current economic matters.

This short paper attempts to do three things: Firstly to define clearly what is meant by Customs Union; secondly to present the arguments in favour of a Customs Union, and lastly to consider some of the problems concomitant with the introduction of Customs Union.

The term Customs Union is one which has been applied rather loosely to two closely related types of economic integration. According to paragraph 1 of Article 44 of the Havana Charter for an International Trade Organisation—

"A Customs Union shall be understood to mean the substitution of

a single customs territory for two or more Customs territories, so that—

- (a) duties and other restrictive regulations of commerce..... are eliminated with respect to substantially all the trade between the constituent territories of the Union or at least with respect to substantially all the trade in products originating in such territories and
- (b) substantially the same duties and other regulations of commerce are applied by each of the members of the Union to the trade of territories not included in the Union".

Customs Union is characterised by the substitution of a common external tariff for the various tariffs of each of the Units of the Federation. We may call it a Federal tariff which is common to goods and commodities imported from countries outside the Units. Another characteristic is the removal of tariff on the movement of goods between Units of the Federation which means inter alia that duty could only be levied once on goods entering from non-member countries. In addition we may note that no member of the Federation can impose a ban on goods from non-member countries except with the co-operation of the other units of the Federation. Indeed the formation of a federal state means that the capacity to affect international relationships has now been removed from the unit territories to the Federal Government. The above mentioned union has been accurately referred to as a Federal Customs area.

This type of economic integration must be distinguished from another (also termed a Customs Union) of which the prototype is the European Economic Community. Here several units, agreeing to harmonize their customs tariffs and regulations in order to introduce free trade among themselves, merge

their customs areas but retain separate political status and international identity. A study of this type of economic union reveals that it is somewhat inaccurate to speak of a common external tariff since there are as many tariffs as there are units participating, each tariff being a separate act of legislation by the member territory. Thus there is, in the European Common Market, a French tariff, and an Italian tariff etc.

Such an arrangement should only be entered into if benefits are likely to be derived by any Unit. It is safe to assume that the government of the Units concerned have chosen as a top priority economic development of the islands. In this section we attempt to show that in our present condition we suffer many disadvantages which impede economic growth, and that Customs Union is one of the means of accelerating growth.

A striking feature, perhaps the most striking feature, of the Units of the proposed Federation which carries great economic significance is their smallness. As a criterion of smallness some economists have used the geographical size of the area; others, the size of the native population; still others have used the degree of dependence upon foreign markets with respect to both imports and exports—the greater the degree of dependence, the smaller the territory. The straight fact is that whichever we choose to use we cannot escape our smallness. Our smallness in turn contributes to three important disadvantages.

Firstly, it limits our economic power and the influence we can expect to exert on the international market. Our production of most commodities is such an infinitesimal part of world production that we cannot influence the market individually. The same is true of the goods that we import. However with a united front the chances of being able to

attract attention on the market are greatly improved. Surely if one instance may be quoted, the Windward Islands Banana Growers Association receives and will receive more attention than the same body in each of the Units concerned.

Secondly, our domestic market is not large enough to permit sale of the bulk of our production at home, and so protect ourselves to a large extent from economic fluctuations abroad. We therefore rely on foreign markets for disposal of our major crops to the extent that a change in demand, or world conditions is certain to leave its mark on our economy.

Thirdly, we cannot take full advantage of the economies of large scale production. Again the size of the domestic market prevents the productive plants in many of our small industries from being used at near full capacity. Often such productive plants operate below the economic and technological optimum. This is a strong factor which discourages investors from investing their capital in many of the small islands particularly.

The advantages of Customs Union follow upon the introduction of Free Trade which it is hoped will not only increase inter-territorial trade but also encourage new and greater investment in the area. Firstly the removal of tariffs on locally produced goods means that they will now enjoy an advantage over imported goods of the same type. All things being equal this should be an incentive to greater production since not only will there be a swing towards locally produced goods, but also a chance that some substitution will take place. Secondly the domestic market is increased to include the whole free trade area. Not only is the market larger but it will be virtually assured once every effort is made to increase inter-territorial trade.

The fact that the domestic market is both larger and assured should serve to encourage greater specialization. The

'Follow fashion dog does ketch manjie'

MAKING M...

advantages of specialization are obvious and need not be stressed. Suffice it to say that economies of scale should attract the type of investors who hitherto was reluctant to enter because no single island would have had a market large enough to make his venture profitable. In addition larger concerns may find it advantageous to set up branches to enjoy the larger market. The above adds up to greater and varied economic activity within the area which is in itself an urgent necessity to relieve present economic strain, e.g. in unemployment to name only one.

There are many problems surrounding the introduction of Customs Union, but space only allows our dealing with a few. Most or perhaps all of the units are exporters of agricultural products, even though there are slight variations. All things being equal, the introduction of Customs Union is more problematic if the economies of the Units concerned are competitive rather than complementary. The decision as to which country should produce a particular crop may not be reached very easily. However on the other hand the fact that many of these Units experience similar problems may well mean that efforts will be made to solve them on a regional rather than on a Unit level.

It has been voiced throughout the area that the only Unit likely to derive any benefits from the introduction of Customs Union is Barbados. The general consensus is that most of the industries will be attracted to Barbados, and for this reason there may be a reluctance in accepting Customs Union. One should here distinguish between short-run and long-run effects. There is little doubt that at the moment the industrial climate is likely to attract most of the investors to Barbados because it is more favourable than that of any of the other Units.

'Every dog ga e day'

However in the long-run the concentration of industries in Barbados may place the other Units in a more attractive position relative to Barbados, with the result that investment may now flow towards the other Units.

One of the major sources of Government revenue is import duties. There is every reason to believe that if the level of imports and tariff rates remain unchanged, the revenue from import duties will be lower with the introduction of Customs Union. While all import duties will be collected by the Federal Government, a certain percentage will be returned to the Unit Government. The problem I wish to draw attention to right here is that most of the expensive items will remain on the local budget while the most important source of Government revenue is being tapped. It may be that the very introduction of Customs Union will change both the level and pattern of imports.

Customs Union is a concomitant of Federation. While it is true that when the first Federation broke up Customs Union had not yet been implemented, it is perhaps also true that this was the only example of Federation without Customs Union. It is unlikely that the proposed Federation of the Seven will be inaugurated without Customs Union for inter alia this is one of the ways of accelerating economic growth and emphasis seems to or must be placed on economic growth. However a decision must be recorded one way or the other. Those who oppose Customs Union must face the task of suggesting an alternative. Shall we seek Union with the Unitary State of Trinidad and Tobago? Shall we seek some form of association with the U.S.A. or Canada? Shall we remain as colonies of Great Britain? Or shall we with a strong will urge ourselves to go it alone? Which shall it be?

THE ARROWROOT TRAGEDY

by A. N. Idiot

"ONE cannot escape the feeling that there exists room for alround improvement in the industry. The Board appears from its articles to be established with the powers of a producer association. Its activities seemed confined to blending and marketing. The Board must be self critical and really perform the functions of a producer association. If it is unable to do so, then either Articles or the composition of the Board or both should be taken under review."

Report on a visit to St. Vincent in 1956 by Major Biggs, Marketing Adviser to Development and Welfare.

When any industry is in trouble, attention must be directed to—the management; the structure; and the marketing practices of that industry. This article attempts to do that.

Management :

The management of the Arrowroot Industry has always been in the hands of one class of people. Management of an industry by one class of people is not in itself bad, it all depends on the type of people who make up this class. The planter class has been responsible for the running of the Arrowroot Industry. They have always controlled the Arrowroot Association or as it is more commonly called the Arrowroot Pool. This has come about in the following way. To become a member of the Arrowroot Pool one must sell annually 50 barrels of starch to the Pool. To produce 50 barrels of starch one must have at least 5 acres of land. Many farmers in St. Vincent, 8,000 of them according to 1958 survey, have less than five acres. But even if one could become a member of the Association, this did not guarantee

one's selection to its Board of Management. To get there, one had to be elected by the members of the Association. In the Association the principle of one man, one vote does not obtain. The number of votes one has depends on the number of hundred barrels of starch one sells to the Association. This means that the planters, who own large tracks of land and who in addition buy starch from small holders who cannot sell directly to the Pool, have the dominant say in the Board of Management. Let us analyse the components of this class. As Professor Lewis observed years ago, not all planters in these islands are white, but the proportion of white persons who own extensive areas, is sufficiently large to prove embarrassing. Most of them were educated at Lodge School and/or in England. Their academic records are not impressive. Training in the various facets of Tropical Agriculture is not very common among them. Their recreation tends to be that of the idle rich—Horse Racing, Yachting, Lawn-tennis, Ski-ing and trips to the "Mother Country". In addition to owning large tracts of land, some also hold shares in many commercial enterprises here and abroad. They tend to employ the same lawyer and auditor. Any industry that is as vital to St. Vincent as arrowroot is, needs people who possess the following characteristics: (1) A strong sense of social responsibility. (2) An abundance of ideas. (3) Dynamism.

It is difficult to measure people's sense of social responsibility. But can one describe as socially responsible people who are prepared to spend resources on racehorses and yachts, when there is so much poverty

THESE ARE MY REASON'

by Timothy Callander.

I cannot accept
This narrow life
I live, imprisoned
In four gray walls
of fettered thought.

I cannot accept
These narrow limits
These austere bars
Twixt me and horizons of freedom.

I cannot accept
These austere concepts
Strict imposed rules
Upon my free will
... these frustrations.....

Then blame me not
If I brake forth
And run away.....
Call me not wicked
I cannot help myself.

The evil ties
Within these bonds.
Which the Eagle
Trap the Fairy
Destroy the impulse

Making me the owl
The blind machine
Repeating imposed rules
In power of others
Not of my own.....

I cannot accept
This monkish tiring
Debilitating drudgery
Stultifying cage
Impeding flight.....

Then blame me not
If I break forth
And run away.....
Call me wicked
I cannot help myself
For I could not escape from me.

'A firm with a monopoly will tend to take higher margins and offer less satisfactory services than if up against competition... A monopoly magnifies the risk that staff who at the beginning are very

efficient, might relax their efforts, allow their costs to rise or force on customers a service which they do not want. All this leads to high marketing costs and higher consumer prices, thus limiting consumption".

If for one reason or another an industry has to be monopolistically organised, then to avoid complacency and exploitation, it must always be subjected to critical examination by people who are affected by the industry. In St. Vincent such critical examination of the industry was not forthcoming for three reasons:—(1) Many of the so-called intelligent people in St. Vincent do not know what arrowroot looks like. They are even less acquainted with the structure of the industry and few of them understand how the industry affects them. Hence they are in no position to criticize. (2) Criticism of the Arrowroot Industry involves criticism of the planter class. Where could one publish such criticism, perhaps not in the "Vincentian," that like so many things in St. Vincent belong to the plantocracy. (3) When people like myself attempt to criticise anything, we are described as "young upstarts", "communists", 'racialists', all sorts of names which confuse rather than clarify issues.

Structure :

Simply described, the arrowroot industry consists of:— (1) Small peasants and planters who grow arrowroot, (2) Several primitive small factories (owned mainly by planters) which process arrowroot, (3) one Central Factory which processes arrowroot, (4) A pool where starch is assembled, graded and shipped abroad.

The industry is very labour-intensive, and its existence has so far depended on the anachronistic assumption that

there will always be people willing and able to swing a *Five-P* hoe under the West Indian Sun for a very menial wage. The industry is not organised as efficiently as it ought to be. Rationalization of the industry would mean elimination of the small factories and Pool, and in their place several strategically located factories from which starch could be shipped directly. The benefits that would accrue from the change postulated above are as follows:—

- (1) The starch extracted from a stem of arrowroot would have been considerably more than is at present extracted. Good central factories extract about 50—100% more starch than is at present extracted by the older type of factory.
- (2) Costs of production would have been considerably reduced by elimination of the small factories and Pool.
- (3) It would have facilitated C. O. D. payments to growers, and displaced installment system that prevailed in the industry up to about five years ago.

The people responsible for the structure of the industry cannot pretend that they were unaware of the inefficiency of the existing system and the need for change. It was forcefully drawn to their attention on the following occasions:

- i) 1944—C. K. Robinson M.Sc. "Memorandum on the Arrowroot Industry".
- ii) 1945—A. R. Williamson B.Sc. "Arrowroot in St. Vincent".
- iii) 1956—Major Biggs 'Report on a visit to St. Vincent'.
- iv) 1957—Frampton & others— "Report and Recommendation for Development of St. Vincent."
- v) 1958—F. A. Courbois "Report on Agricultural Credit St. Vincent".

' Monkey never know his size till he swallow plum seed '

MARKING M...

The recommendation made by these experts were not adopted for several reasons. But at the root of them all lay the fact that the people who suffered most under the system were not the people who had the most influence on the structure of the industry. It was the small peasant who took the most loss. The processing of starch being so inefficient, the small other things were equal, the small farmer would still not get his maximum return. But all other things were not equal, in fact the system was even more heavily weighted against the peasants.

In the first place, to plant, weed or dig the arrowroot, he had to borrow money from the "boss". To transport the arrowroot he had to use the boss' cart. To process it, he had to use the boss' factory. The system lent itself to all sorts of abuses. The boss could charge high rates of interest. Operations at the boss' factory were not always scheduled, so that the Peasants' arrowroot often lay on the ground for many days before it was processed. But worst of all the boss took one-quarter to one-third of the peasants' starch for processing it. Since there were no outside factory inspectors, it was possible that the factory manager in collusion with the bosses could have tricked the peasant as regards the quantity and quality of his starch. Prevented from selling his starch directly to the pool, and already obligated to the boss, the peasant simply sold it to him at a price fixed by the boss.

The result of all this was reflected in life in an arrowroot village. The boss owned a big house with lovely lawn, this was often called the "yard". He also owned a car and a town-house. When things were good in the industry, he simply enjoyed the lion's share of the profits. When things seem to be getting bad, no effort was made to rationalize the structure; 'the boss'

simply sold the land at a high price, purchased an estate overseas, or better still, use the money to set himself up as a money lender.

On the other hand the peasants and agricultural workers lived in trash houses. They spoke in terms of bedding rather than of a bed. For them, breakfast was too often hot water without milk, bread without butter, and lunch breafruit without salt-fish. They had to tote water on their heads: mosquitoes had to be endured at night, and the stench of the "bittee heap" and polluted river suffered night and day until they became immune to it. Many tried to escape the viciousness of the system by (1) emigration (2) opening shops or (3) educating their children (4) switching from arrowroot to bananas. And in fact any improvement one sees in arrowroot villages has come from one of these sources not from any prosperity experienced while growing arrowroot or working on somebody's arrowroot estate.

But the complacency and structural deficiencies affected the industry in a more subtle and in the long run a more dangerous way. Because arrowroot yielded so little profit to many of the persons involved in its production, and because growers often had to wait some two years before obtaining full cash returns, arrowroot turned out to be a poor competitor when the possibility of growing other crops arose. This is precisely what happened with the rise of bananas between 1955 and 1960. As a result consumers of arrowroot starch had to start looking elsewhere for supplies. Corn starch apparently came to the rescue so that when sugar went, and people ran back to arrowroot, there was no market. The management of the arrowroot industry has put this aspect of the problem to the forefront in trying to explain their present difficulties. But in doing so they are only pleading guilty to the charge laid against them by Major

Biggs. For what does a producer Association do, if not guard against the tendencies which disrupt their industry? One gets the impression that some factors got completely out of control and management was more or less caught with its pants down.

Marketing :

In an early period, agricultural products found markets easily because there were more people buying than there were people selling. For several seasons you now have more sellers than there are buyers. Thus marketing has become a specialised business. Unfortunately people in St. Vincent have always thought that marketing is unimportant, all you need is a little common sense, for once you produce, you are bound to sell. The result is that few of us know anything about marketing. Few of us can say (1) the uses to which arrowroot can be put, (2) the factors influencing the demand for arrowroot, (3) the margin of profit accruing to people handling arrowroot products at different stages. It is also true that the frequency with which ships call at St. Vincent, and rate at which the International Brotherhood of Longshoremen choose to go on strike, are factors which to some extent lie outside our control. But, on the other hand, no purpose is served by pretending that the decay of the arrowroot industry was a natural process about which we could do nothing. We were warned time and again. Here is a list of some of the warning.

Williamson in 1945: "Very little advertising is done and indeed this is not encouraged by the present U. S. buyer. Whilst this state of affairs is satisfactory under present conditions, there is no guarantee of this secure position and some consideration might profitably be given to new outlets for arrowroot starch".

Frampton and others in 1957: "We appreciate that the present marketing arrangements have the advantage of

providing a guaranteed price for a large quantity of the product, nevertheless we are of the opinion that greater efforts should be made to tap other possible

markets.....".

Courbois in 1958: "One must bear in mind the danger of relying almost entirely on a single purchaser who is in a position to fix prices". Despite all these advance notices it was only in 1956 that the industry was freed from the contract with which it had suicidally tied itself up with Morning Star.

Conclusion :

The industry continued too long without proper planning. Attempts to rationalize its structure were too spasmodic. Biggs recommended the employment of a trained cost-accountant, and rigorous costing of all operations involved in starch production, so as to find out where the industry was heading. This has not been done. No attempt was made to cope with the risk and uncertainty inherent in any business, by (a) diversifying the Markets in which the product is sold, (b) Diversifying the products put out by the industry. Only operations like a fry-fish shop, can be run in this manner and still avoid bankruptcy. The planters, like their predecessors in the 1880's, are once again turning to the Colonial office to beg for help. The Colonial office is aware of the conditions that led to disaster and would prefer that we sought out our own difficulties. You cannot be like a child all the time bungling twigs and then running to Mama to sort them out for you. The tragedy about all this is that when the first warnings were issued in 1944-1945, 5% of the people in St. Vincent were not born, another 10% were trying to learn ABC, yet it is they who will have to pick up the pieces when the older order is moved out of the way with their parting shot *Après nous, le déluge*".

Of Sugar-Cane and St. Vincent

by Clem Iton

Sugar-cane in St. Vincent can be spelt by the letters, "M.B." (Mount Bentinck) though vivid memories remain of the many primitive home-made devices for "squeezing" cane, which infested native villages; and of those days back in the early thirties when lighters ploughed the seas, under the steam of their half dozen black "Johnsons" transporting tons of sugar-cane from some estates at Richmond Vale to some port down the leeward coast, maybe to Peters' Hope!

Like elsewhere in the West Indies, the sugar industry in St. Vincent had its ups and downs. At one time considerable quantities of sugar were produced but by 1896 the value of the exports of sugar sank to £22,000 and the industry was referred to by the Royal Commission of 1896-1897 as being on the verge of extinction. Arrowroot and Sea Island Cotton were fast taking the place of sugar as the principal staples of the island. Prior to 1920, the only type of sugar manufactured was muscovado sugar. This was processed in layche factories of a very primitive nature. With the outbreak of the First World War, a greater interest was taken in the manufacture of this type of sugar and exports increased from 125 tons in 1914 to some 564 tons in 1917. The production fell rapidly after the war, nevertheless, and by 1925/26 none was exported. In 1926 the factory at Mount Bentinck was erected for the manufacture of dark crystal sugar and by 1927 exports were 375 tons. From there on—this factory, the only modern one in the island, continued to supply local needs for this type of sugar as well as a quantity for export under the quota arrangements. Canes for the operation of the factory were grown partly by the Mount Bentinck Estates and by peasants and other growers in the district.

St. Vincent was not an important sugar producer in the West Indies by

the time of the depression of 1929-30 and so it was not originally included in the itinerary of the West Indian Sugar Commission which toured the area under appointment of His Majesty's Government, with terms of reference including; "to enquire into the causes of the present depression, the question how far they are temporary or permanent, and the general outlook for the industry". We were not to be by-passed, however, and at the request of the then Governor of the Windwardward Islands acting under the instructions of the Secretary of State for the Colonies, the Commission visited the island on 13th November, 1929, primarily to advise on certain applications for Colonial Development assistance for equipment etc. for a new factory. In their brief stay, Oliver and Semple saw enough to report. "Generally, we cannot feel that, under existing conditions of world market, those West Indian Islands which no longer produce export sugar in large quantities should be encouraged to revive the industry. We have expressed this view in the case of Nevis and Tobago and we feel that it applies as strongly to, St. Vincent, where other crops have successfully been developed in substitution for sugar". This recommendation may perhaps be worth more in 1965 than it did in 1930. What these men saw of the horrors of work and life on the sugar estates in the colonies brought this gene-

ral recommendation to His Majesty's Government—"Labourers' houses upon estates should be improved and greater attention should be paid by Colonial Governments to sanitary conditions generally, and to the provision of facilities of access for labourers to their work on estates and to their own provision grounds".

Whatever were the effects of this Commission's report, the Mount Bentinck factory continued its manufacture of dark crystal sugar for export and local consumption. Reliable information is not available for the early 30s, but over the years 1939 to 1944, production moved from about 1500 tons through to about 960 tons. From the 1946 crop a tractor-drawn plough was in operation but in the main the lands on the estates as well as peasant areas were cultivated manually with the inevitable '5-P' hoe and the fork. In this atmosphere, Mount Bentinck continued, and by 1947 though it enjoyed a monopoly of sugar manufacture in the island, the Committee on Agriculture, Nutrition, Fisheries and Forestry of the Caribbean Research Council of the Caribbean Commission reported: "The operation of the factory, however, is rather inefficient; no trained engineer or sugar technologist is employed, but machinery is overhauled annually by consulting engineers." It was also reported that peasant cane was produced at a low level of efficiency. This is little wonder, because the most able-bodied male agricultural labourer could only work for about 2/- for his day, while his female counterpart managed about 1/6d. At Mount Bentinck these rates were accompanied by a compulsory bonus of 10 per cent. Retail prices of locally produced sugar were, Kingstown 2½d., and elsewhere, 3½d. Of course molasses and rum were already im-

portant by-products and no doubt what our semi-slaves failed to get by way of wages they got by way of molasses to quench their thirst during the toiling hours in the cane fields and rum to so drunken them as to hide the squalor of their huts by night.

A study of the development of the sugar industry in St. Vincent is virtually a study of Mount Bentinck Estates. The Shepherd Commission in 1946 reported that the industry was in a sickly state. The 1945 Sugar production was far short of the local requirements. The chief technical difficulty of the industry at the time was stated to be the antiquated factory machinery which was incapable of grinding sufficient cane and extracting sugar at a profitable rate. The installation of a more modern mill of large capacity which went into operation for the 1947 crop and subsequent various other improvements to the factory equipment resulted in a demand for larger supplies of cane for a larger sugar output. Increased production was induced by a rather rapid increase in the price of sugar from \$127.01 per ton in 1946 to \$183.60 in 1954 and estate owners and peasants alike rose to the occasion. In 1954 six estates supplied 10,526 tons of cane and 844 peasants some 20,737 tons. Over the years 1946 to 1954 the sugar production increased steadily, year by year, from 1,744 tons to 3,852 tons.

In the meantime, the Company's profits were swelling—thanks to assistance in the sum of some \$210,000.00 from public funds and by way of controlled prices—but wages were low; conditions of employment deplorable; and conditions of land tenure under which most peasants worked, were, to say the least, unsatisfactory. In 1954, the recovery of sugar was 11.16 tons of cane per ton of sugar while in Barbados the average recovery

Every bully ga e breaker.

was \$8.6, with the worst individual factory having a recovery of 9.21 tons of cane per ton of sugar. At the same time, the manufacturing cost of a ton of sugar at Mount Bentinck was \$62.63, as against an average over-all factories in Barbados of \$32.02 with the most costly individual factory being \$41.43. Operational profits at Mount Bentinck during 1945-53 were:—

Year	Total Operational Profits: Factory, Distillery, Plantation.
1945-46	\$51,561.52
1947-48	\$78,237.41
1951-52	\$95,356.56
1952-53	\$119,609.78

The Directors of the Company must have happily likened themselves unto the Beckfords and the Hibberts—to name two of the British Capitalists who literally wallowed in their profits from the plantations and/or slave trade during the days of Sugar's glory in the West Indies but difficult days were ahead. In the 1951 General Elections, the 'Eight Army' were Conquerors. Bearded Charles and Joshua, fresh from the political battlefields of Trinidad, were the new generals. Joshua won the North Windward Constituency—the seat of the sugar industry and by March 1952 he was President-General of the Federated Industrial and Agricultural Workers Union, a trade union, one of the objects of which is "to secure the complete organisation in the union of all workers employed in any institution, trade or industry in the Colony." Whether this union complied with the provisions of the Trade Union Laws didn't really matter. There were some 2,000 odd workers labouring at Mount Bentinck (on the plantation and in the Factory) and on the fields of other estates. To them 'Comrade's' leadership held out great promises and they were prepared to "hole de fote". At the commencement of the 1953 sugar crop, forty

cane cutters and one hundred and thirty factory workers employed at Mount Bentinck went on strike for higher wages. Later they accepted a 10 per cent wage increase. In 1954 the Company granted a further 10 per cent wage increase to cane cutters but this did not satisfy the hungry workers and there was another attempt to create a stoppage. Again on January 28th, 1955, the cane cutters at Mount Bentinck went on strike. In the Wages Council's effort to settle the dispute, a recommendation was made to Government for a Commission of Enquiry into the Industry. This Commission of Enquiry was appointed in the persons of A. J. Jolly, G. S. DaBreo and W. H. Hagley. Their findings were summarised thus: "We regard the St. Vincent Cane Industry as a pale ghost of what it should be; a ghost afflicted by filaria. The low wage rates and low earnings in Georgetown are quite typical of other sugar towns in the West Indies surrounding an efficiently run factory.

In most of the other islands there has been a tremendous increase in the prosperity of all partners in the sugar industry in recent years and there is obvious evidence of this prosperity among the labouring and cane growing communities. We do not regard conditions in St. Vincent, except in the most outlying peasant plots, as unfavourable to cane production; the area surrounding Georgetown possesses a combination of favourable conditions which do not all exist in any other sugar producing area that we know. The whole technique of growing cane in St. Vincent is, we think, as primitive now as the factory operations in 1946. Neither the Company nor other cane growers have started to explore the technical possibilities of their environment." At para. 79 of their report the Commissioners go on to state: "The 'big foot' of the industry is the Company itself. Not only has it prospered and swelled more than any other member of the industry, but it has evi-

dently been incapable of propelling the whole body forward at anything faster than a limp. Admittedly it has provided greater factory capacity and better equipment but not through any real sacrifice on its part. Except for the new 8-roller mill, all other improvements have been introduced only after big profits have been made. The Company in our opinion should be the most active member of the industry particularly in pioneering better methods of cane production and delivery. The industry has moved forward only on the crutch of high protected prices and has made little effort to develop the whole industry into a sound competitive undertaking". Such was the picture of the sugar industry

during the 50's. No wonder, skirmish followed skirmish and by the end of the decade the sugar belt had become the "Korea" of St. Vincent. Cane fires first took place over the La Soufriere as a threat of devastation but these were still no worthwhile forerunners to the cane field riots which took place in 1962. The going became too rough for the Company and as a result the Directors came to the decision to end the life of the industry. Mount Bentinck yard had in fact become a 'graveyard'. Cane fields were scrapped; factory machinery dismantled and shipped; and the concern sold towards the end of 1962 for almost one million dollars to one who boasts of the humblest of beginnings on this very estate.

Despite the troubled days of the 1956-61 period production tables shows:—

	1956	1957	1958	1959	1960	1961
Tons	3,938	3,507	4,281	4,120	3,619	3,238
and exports were:—						
TONS	700	1,050	1,250	1,050	500	500

With the close down of Mount Bentinck, St. Vincent lost its oldest industry. The repercussions were manifold. Unemployment and crime were rampant, particularly in the North Windward district. Fortunately, there was bananas to be planted in the once-flourishing canefields

and an England, to which many of the displaced sugar workers have fled. On the other hand, sugar had to be found for local consumption. The result is that unrefined grey crystal sugar has been imported as follows:—

1962	1963	1964 (½ yr. Jan.—June)
6,315 cwt. valued at \$72,768	49,771 cwt. valued at \$563,634	31,325 cwt. valued at \$375,397

We need not comment on the very adverse effect to this drain on our money. Sugar manufacture yielded its by-products—though rather limited commercial use was made of them. Megasse was used exclusively as fuel. No attempt was made to produce any of the compressed fibre boards (celotex etc.) not to mention paper or plastics. Molasses was for the most part used in the distillation of rum. Though malnutrition is prevalent all over the island, molasses

was at times run away into the sea rather than used up in the manufacture of Food Yeast—a cheap source of protein foods—as was established in Jamaica in 1946.

History, it is said, is the chart and compass of national endeavours. In the history of the sugar industry in St. Vincent, therefore, lies the answer to the question surrounding its reintroduction. But if re-introduction means restoration of our lost heritage then BACK TO AFRICA PLEASE.

Bucket ah go ah well everyday, someday e bottom go drop out.

Pointers on Local Agriculture

By E. G. GRIFFITH

This article is not an attempt to record agricultural activities as they are practised on the island, but mainly to stimulate new thought and interest on certain aspects of our agriculture. The detailed solution to many points raised must of necessity be left to specialists in each field e.g. fisheries, Tarracing, Livestock Breeding, etc., hence the omission of any attempt to offer corrective bias-prints.

The total area of St. Vincent is given as 85,120 acres, of which 8 acres represent inland water bodies. There is a discrepancy in the figures available which attempt to give a breakdown on the land utilisation pattern on the island, but suffice it to say that there appears to be a fair acreage of unused and underused cultivable land in St. Vincent.

The rainfall pattern shows that a 'Dry Season' from January to May inclusive can be expected each year.

Land owners in order of importance are:-

Crown	87,268 acres
Peasants	25,078 "
Planters	17,846 "
Land Settlement	4,938 "

Farm Sizes.

Acres	1897	1953
0-10	46	7,031
11-50	97	223
51-100	26	20
101-1000	124	66
over 1000	5	1

A scholarly report claims that this trend shows a break up of estates and an increase in peasant holdings. This should be viewed with concern as estates are on the whole better managed than peasant land and production is consequently greater. Moreover, the

land held by estates is suited to large scale farming." [R.R.C.]

No reasons were put forward as to why estate land in St. Vincent is suited to large scale farming, and the statement on inefficiency of peasant operations is only a generalisation. Such statements should never be allowed to go unchallenged.

Case of The Peasant.

1. The type of crops grown are suited to small scale agriculture.
2. Agriculture is his sole means of support, hence the small farmer remains on the land in time of slump.
3. There is difficulty in obtaining labour for estates at current wages.
4. Personal interest in crop and stock is needed to ensure success.
5. Peasant production need not be inefficient if supervised by an energetic and effective Extension Staff.
6. Small scale agriculture uses all available land.

Disadvantages of Estates.

1. Estate owners usually have investments in industry and hence quit agriculture in difficult times.
2. Land is usually extensively and not intensively used in production.
3. Inefficient use of agricultural land, since large portions usually lie uncultivated.
4. Labour problems.
5. Difficult terrain for mechanisation.

Land Tenure.

There is an expressed fear that Freehold Tenancy leads to fragmentation and 'mining'. There is absolutely nothing wrong with fragmentation which itself can sometimes be advan-

SONG OF THE PEASANT

The sun rools down
The hollow column in the peasant's back
And turns his flesh to water
And burns his bones to cinder
From water hockback clunder and borkling
Earth breaks into green feathers
Flaps in the sun, flowers from seed and sweat
Into harvest

The peasant is ploughed up and
Heaped up into muscles and miracles
Contoured and plotted, Acres of flesh
With boundaries of bone and blood.

And harvest is the peasant's
He who yields the stubborn sun
Whose flesh runs rain and water
Whose callous hands at sunset palm
The burning sun in the secret chambers
of the soil, and the bubbling vessels in his body
Launched on his breaking blood
Sails on tumultuous floodswich break
Their shores and flood
The dry cracked lip of the land.

Oh here it is the peasant
Who must conquer soil and sun
Pull victuals out of the belly of the ground
Carry the sun in his loins
Draw water out of the deep wells
In clayed clouds.

The peasant is a green blade of grass,
Is keeper to the deep dark keys
Of the earth, locks and unlocks the ground
spews an underworld
Is heart of the earth, Soil of the Soil
The peasant is King of the islands.
Yet we, ladies in lace, gentlemen in silk
Pass him without glance, without obssiance.

DANIEL WILLIAMS.

tagous, however excessive fragmentation may lead to uneconomic units and this is undesirable.

Other forms of tenancy e.g. Share cropping and Cash Tenancy also have very serious drawbacks which hamper agricultural initiative.

Land Settlement:

The only settlements in operation are housing schemes for labourers who work on estates.

The Land Settlement Estates is a misnomer, since these estates were not broken up into units on which to settle small farmers. However, there is no advantage to be gained in breaking up a large profitable estate into smaller uneconomic units.

The two factors of unemployment and available unused and underused land may add up to suggestion for new attempts at Land Settlement.

Land Control.

There is immediate need for the zoning of residential and industrial sites. The mushrooming of residential areas on fertile and easily accessible agricultural land should be viewed with grave concern.

Fixing the price for agricultural land should bring into cultivation idle agricultural land held for speculative purposes, and should also guarantee a definite acreage of our land area for agricultural production. High taxation aimed against unused and underused culturable land should be introduced.

Trends in Production

	1961-62	1962-63	1961-62	1962-63
	Acres		Yield	
Sugar Canes	1200	nil	6,065,920 lbs	nil
Sweet Potato & Yam	4000	4000	5,000 (S.T.)	5,000 (S.T.)
Banana	6000	7000	1,792,458 stems	2,103,194 stems
Cotton Seed	617	319	180,624 lbs	107,308 lbs
Arrowroot	3500	4000	3,736 tons	5,032 tons

Coconuts
Coconut Beans
Groundnuts
Nuts

5800 812	5920 627	2,748 tons 5.1 tons 249,210 lbs 93,696 lbs	2,403 tons 14.8 tons 212,156 lbs 159,334 lbs
Livestock Population (1963)			
Asses 1600, Poultry 40000	Cattle 5800, Goats 6300,	Sheep 4700, Pigs 5000	

Imports

	1961	1962
MEAT		
Salted, Pickled	84859 lbs \$37567	89770 lbs \$86348
Bacon	38566 .. 34284	45298 .. 41719
Poultry	107255 .. 41111	124744 .. 50129
BISCUITS		
Sweetened	175863 .. 53768	101681 30770
Unsweetened	368231 .. 91861	365188 84374
DRY VEGE.		
Peas, Beans etc.	121898,, 20716	83275 ,, 14465
FRUITS & VEGE.		
Oranges	27100 ,, 1423	55947 ,, 3562
Grapefruit	450 ,, 50	200 ,, 17
ANIMAL FEED		
Coconut Meal	98608 ,, 5644	87700 ,, 5012
Meat Meal	7724 ,, 982	1874 ,, 315
Margarine	228996 ,, 104455	249266 ,, 114828
Lard	116278 ,, 50724	121521 ,, 54021
Coconut Oil	63444 gal. 189557	81592 gal. 246607
Washing Soap	441943 lbs. 91523	464846 lbs. 98802
Toilet Soap	71656 ,, 29994	54934 ,, 29315
Cair Fibre	3500 ,, 320	1000 ,, 100
Molasses	693 gal. 463	

This import list is not intended to be a complete one e.g. Sugar and milk are not included, however, even a mere glance is sufficient to elicit the question—why are we importing these products when they could be and should be produced locally?

Can Agricultural Production Be Increased?

Yes, and there are two avenues open viz, increasing yields from currently used lands and increasing yields from working additional acreages.

Increasing Yield From Present Acreage

1. It is often argued that peasant production is always inefficient. If this is so then substantial increases in yield can be envisaged from the 2500 acres under peasant occupation.
2. Introduction of high yielding vars of crops combined with proper selection of planting material. This may be of importance especially in sugarcane and coconuts.
3. Possibility of irrigation in certain parts of the island This may be important in dry season vegetable market gardening.

Who don't hear go feel

4. Control of pests based on studies of their biology and alternative hosts.
5. More complete recovery of the processed product e.g. arrowroot and sugarcane.
6. Intelligent use of fertilisers based on the crop physiology and soil nutrient status.
7. Intelligent intercropping e.g. cattle and sheep under coconuts.

Increasing Yields from Additional Acreage.

1. Utilising available but unused agricultural land.
2. Converting presently classified non-agricultural land to agriculture e.g. by terracing.

Marketing

Markets form the most important single barrier to increase in output of highly perishable and unprocessed agricultural products. Although many crops face a saturated market, there are other crops for which the demand is great.

One important point is that the raw agricultural product nearly always fetches a low price, and large profits are only made during the conversion of the raw product to a processed refinery.

The irony of this is that the people who stand to make money from agriculture are the moneyed middlemen whose only contact with agriculture is that of processing the raw product.

If the small farmers are ever to benefit fully from their labours they must form co-operatives to reap the harvest which now falls to the entrepreneurs.

It may be possible that we have on our shores enough coconuts from which to get our cooking oil, all our soap and margarine and to add substantially to poultry or other livestock feed.

The arrowroot problem may be solved by manufacturing cookies and biscuits. Perhaps assistance may be sought from Australia.

Labour and Mechanisation.

There is reason to believe that add-

tional labour may not be forthcoming to operate presently unused agricultural lands. Any attempt to double the acreage which is operated manually by a single person would tax even the most energetic worker and would very soon frustrate his efforts.

The position becomes more hopeless against the sound academic arguments preventing the use of a team of oxen with plow, or the introduction of contract plowing operations, or the use of second-hand standard tractors, or the European two-wheeled tractor to increase the output of labour.

However, the Japanese two-wheeled tractor of revolutionary design, which is manufactured especially for small farmers, should be investigated since their price and performance claims seem to be ideal for our need.

Return to labour is very low in agriculture mainly because of a very small output per unit input. Greater return to labour can be achieved via mechanisation. Again, there are a few important points which should be fully investigated before agriculture can be mechanised.

1. The availability and price of labour.
2. Trade Unions and Politics.
3. Loss of agricultural land due to unsuitability for mechanisation.
4. Loss of yield due to difference in planting technique.
5. Loss in recovery of crop due to inefficiency and to damage.
6. Capital tied up in machines which are used maybe for only short periods each year.
7. Vars. suitable for mechanisation.

Livestock

While it is possible to make a great impact on small stock improvement by the use of pedigree males via natural service at stud centres, a parallel with large livestock does not hold good. Factors which assist this method of small stock improvement include short gesta-

MAKING
tion period, multiple births and superior sires.

From a cursory examination, the stud centres have succeeded in creating a more progressive outlook with regard to the nutrition and care of large stock. However, what little progress has been achieved with regard to production a more superior animal has been slow and without direction. There is great need for performance testing of bulls and for artificial insemination.

The impressive acreage under peasant cultivation should indicate the importance of these operators who nearly all keep large stock. Two important reasons should preclude the widespread introduction of large Friesian animals to replace the smaller Jersey-type animals. One involves the demand for large amounts of feed by Friesians and the availability of feed during certain months of the year, the other is the temporary zero-grazing (penning) operations adopted by nearly all peasant operators. For obvious reasons the latter technique does nothing to popularise the Pangola grass; also white-skinned animals are prone to 'sun-burn' which may become infected.

Beef animals per se may not be a worthwhile project except when sharing the same piece of land with another crop e.g. when run under coconuts. More advantage may be obtained by using prepotent bulls e.g. Charolais in conjunction with A.I. on dairy animals as required.

Large scale operation in sheep production should be investigated.

If byproducts of cotton, coconut, fish and meat are not adequate to feed all classes of livestock, perhaps they could be reserved for one class only.

Great difficulty was experienced in the past to produce economically a lean type of pig for ham and bacon. There should however no difficulty in obtaining feed locally to produce fat pigs for lard.

Straw Work

There is great potential in this

branch of agricultural operations. The straw material is grown locally and can be had in adequate amounts. Talent is available for working the material, but these workers need contact with outside producers to learn the finer points of the trade and to develop new ideas.

Perhaps a one month tour by an instructress from say Jamaica should be worth the time and effort. As a start imagine the number of school girls who need 'Panama' hats.

Forestry

The importance of forest for attracting rain clouds is universally accepted. The use of Mahogany, Cedar and other trees for ornamental timber in forming such forests should be seriously reviewed. These timbers are fighting a losing battle against such materials as aluminium, and may not be able to command a good price in the foreseeable future.

Perhaps a forest of selected food trees may be a better investment for the future e.g. employing breadfruit trees, mangoes, pears etc. to suit the different forest storeys.

Fisheries

Fish abound in our seas and could form a good source of low-priced proteins. External technical assistance should be sought to organise an efficient industry.

Perhaps full use is not made of our many streams for the production of fresh-water fish.

Education

There is danger in isolation. Agricultural Journals and scientific papers should be carefully studied as they become available through libraries.

Suitable members of the Agricultural Staff should be selected and sent on educational tours to observe all aspects of agricultural operation in the Caribbean islands. New techniques may be learnt, and new crops may even be 'discovered'.

St. Vincent's Botanic Garden 1765--1965

by AL. T. DAISY

IN 1765 A BOTANIC GARDEN was started in St. Vincent by General Robert Melville, governor-in-chief of the then Windward Federation. Its purpose was to produce "the exotic and valuable commercial plants from the East." Over the years economic gains have waned in importance and 1965 finds that garden a venerable showcase of Nature's beauty. Her whitened triple-gated entrance stands tall—cognisant of the fact that she encloses the oldest Botanic Garden in the Western Hemisphere.

With zealous enthusiasm Dr. George Young set about his task as its first curator and with the aid of its fertile volcanic soil, the Garden began to outstrip the verduous luxuriance and multifarious vegetation that clothed her mother island. By 1773 it had attained an enviable reputation and received wide acclaim.

Today, with the laurels of two centuries flourishing within her, History re-enters the portals of the past to recall with gratitude the men responsible for making this Garden famous. Men like Dr. George Young, its first foster father (1765); Valentine Morris; Dr. Alexander Anderson (1783); Lockhead (1815) who is reputed to have been buried in his beloved Botanic Garden; H. Powell (1890); William Sands (1904), who became St. Vincent's first Agricultural Superintendent and is responsible for the small Doric temple with its Allamanda fountain beside the lilly pond; T. P. Jackson (1919); A. K. Briant (1933); O. K. Robertson (1933); M. A. G. Hanschell (1948); J. M. Cave (1952).

It is left to posterity to acknowledge the gallant work being done by her present custodians—H. S. McConnie, Superintendent of Agriculture since 1956, and C. L. DeFreitas—both sons of the soil.

The lean years of incompetence and negligence, of stubborn battles with the elements—all lie buried in her annals

and today St. Vincent Botanic Garden is the attraction of international visitors and royalty. In March 1964 she gave a command performance to Queen Elizabeth, the Queen Mother; then in November of that same year she pruned herself again for Prince Phillip to become the setting for a miniature Island Exhibition and a Garden Party.

As one enters from south, a white arch enclosing iron-barred triple gates bear testimony of an age when carriages provided the transportation. He may stop entranced by the sudden aura of blissful serenity and fragrant aroma. And if he is gifted with a vivid imagination he may hear, while he pauses, the clippety cloy of horses and the rolling of the buggy wheels through the main gates, sandwiched by the tramping, shuffling feet of pedestrians. In so reminiscing he would have re-created the purpose of the design in its historical setting.

Twenty-eight different varieties of hibiscus meet his gaze as he walks up the centre path—some line the walk sharing it with regal palms that reach for the sky, others are scattered amidst the profusion of Tropical Flora. There are bougainvillea, immortelles, the flamboyant *Cassia Multijuga*, the spectacular "pink appleblossoms" and the stately "golden shower" or *Cassia fistula*. Supporting this colourful array are the "Red African Tulip" (*Spathodea*), the purple and white species of *Petras*, a lavish assortment of *Bauhinias* in pink, mauve, white, red and yellow. The resplendent Queen-of-Flowers, the showy Yellow Ebonies from Jamaica, the incomparable Poinsettias—double red, pink, yellow and white add their contribution to this kaleidoscopic display coupled with a most beautiful collection of *Frangi-palis* which adorns the upper slopes. Flowering and non-flowering hedges protect this pageantry.

(It will take a book if one were to

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List the infinite variety of plants that abound in the a Botanic Garden where Mother Nature frolics in wild abandon—jealously guarded by Vincentians).

In 1828 progress wrested three acres from her twenty acre area for the erection of the Government House, and so it is that as one continues northwards, a sprawling, magnificent white building unexpectedly crests the floral spectacle that is the garden. This is the residence of His Honour the Administrator.

St. Vincent does not have much of which to boast, but her Botanic Garden has become the pride and joy of Vincentians. History flourishes there.

On the 23rd of January 1793, Captain William Bligh landed at Kingstown Harbour and wended his way to the Botanic Garden. There he planted the Breadfruit Tree that still stands today. Tourists still find this an attraction, with its head covered with green leaves and most often laden with fruits. It is gnarled with age—but still pregnant with History.

The Garden houses the rare Colvilleas, the much sought after red Sealing Wax Palm and Talipot Palms, indigenous of India. In 1963 a Talipot Palm gave her once-in-a-life-time blooming then expired after months of displaying her blossoms that took forty years to grow. The spectacle has been preserved on stamps and postcards; and succeeding generations will have the coveted opportunity to see a flowering Palm in their time, its yellow blossoms swaying gracefully in the breeze, crowning a stately palm.

The King of all this pageant is the Spacea Perforata Soufriere Tree. This is a green-leaved tree that stands in front of residence of the Agricultural Superintendent. Not noteworthy is this tree until one, with sudden realisation, grasped that this is unique in the world. It was first found on the slope of the volcano La Soufriere before its eruption

DEATH OF AN ILLUSION

The illusion has dissipated,
And frustration has welled to take its place.
For I who thought that I could be different,
To love all men as brothers,
I, in disgust, have found that there is no place
for me.

Misunderstanding is my food,
Intolerance be my drink.
The dream has ended.....

And for the first time I see myself.

I Am Man

Part and parcel of the supreme being.
I MUST learn to conquer.....
For "Man shall have dominion over them"
This man took to rule other men.....
To good them with Civilisation; and rob them
of their birthright;

And so with Progress comes the loss of values,
Their part forgotten in a glorious future.
Awareness and Disability become their lot.
The tree of Knowledge has taken its toll—
And man is divorced from Man.

I Am Man

Part and parcel of his stupidity.
Instrument of war for peace.
Target of oppression,
Decried for the colour of my skin.
Hated by black.....

Loved by white.
Loved by black.....

Hated by white.

I Am Man

For I share his selfish love, and pray in
hypocrisy.
I know his lust. I now must learn his hate.
For I too am bound in by convention,
I too am part of society and its categories.
I now must learn to deceive.....

For I am Man.

(WHY WAS I NOT A DOG?).

AL T. DAISY.

on May 7th, 1902. From there it was transferred, and so it is that this tree now enjoys the prominence that Fate has destined for it.

St. Vincent's Botanic Garden may not be the most beautiful, but its spectacle has been preserved for two centuries—giving and taking the breath away.

MAN AND HIS RELIGION

by Marcia Harold

Like all phenomena Religion has evolved. It continues to evolve; to corroborate this one may note the new tolerance promoted by the Vatican Council and the new attitudes of most protestant sects. However, this article will not deal with present evolution and will barely touch upon past evolution; it has been written to illustrate man's grappling for the absolute through the medium of Religion. I say, through the medium of Religion, because in this modern world there is a growing attempt to seek the Absolute in non-religious, even atheistic, philosophies for example Jean-Paul Sartre and the Existentialist Philosophy and Ayn Rand and "Objectivism."

It is believed that all Religions developed from primitive Nature Worship probably because primeval man was overawed by the vastness and power of the Earth and its attendant phenomena (earthquakes, floods eruptions etc.) over which, moreover, they had no control. Primitive man conceived worship of the elements with the view to placating them. As his mind developed and he became able to grasp abstract concepts the theory of morality originated, and the Gods now punished not only for lack of due worship, but the well-being of a community depended also on the maintaining of standards of morality. This led to the development of codes of law for living the Good life, this, of course, led to restricted morality and formed an integral part of Society.

The Hindu religion developed from Nature worship to which was added the consciousness of morality (what is right and what is wrong) and later, as man's mind graduated to metaphysics, they interpreted God as One. The Vedas says "Reality is One, sages call it by different names". But by the time this concept was reached, the Hindus had for centuries been pantheists and idolators—the three-headed Shiva, the four-headed Brahma, Ganesha with the sixteen arms and Indra of the thousand eyes. There is divergence of acceptance of this concept, the masses give it a literal acceptance, but the intellectual interprets it as philosophic allegory,—the four heads of Brahma for instance, signify the breadth of the intellect of God.

To the Hindu, Brahman is One and everything is he, the material world and even man. They believed that man has deceived himself into seeing the world as complex. They believe that God is within the world but also transcendent and

more than the world. Brahman is indivisible, unchangeable, beyond Good and Bad action or inaction. Life is generated from within Brahman. So is the material world (Maya) which is still one with God but man is deceived into thinking that it has substance in itself; but this Maya is an offshoot of the real, but is not in itself the Real. Creation itself is a cycle and would be destroyed and renewed every 4,320,000,000 years in perpetua. The material for the Maya is eternally existing and always was. Brahma creates, Vishnu sustains and Shiva destroys. Shiva destroys the form but not the material.

The western mind has long linked practical morality to salvation; but the Hindu believes that one must be beyond both Good and Evil if one is to return to the heart of Brahman.

There is indeed a defined morality—Karma, the Law of the Deed—but this morality is really the specified duty of a caste, and may differ among castes. These duties harmonized earthly society, but the Hindu concentrates on individual progress back to Brahman.

Hindu and western morality are conflicting; the westerner is preoccupied with the material world, but the Hindu thinks this unrealistic since the world is an illusion and not permanent and reunion with Brahman the only true reality which must be achieved to prevent endless reincarnation.

Buddism was the rebellious offspring of Hinduism, and there are many basic differences, but the influence of the much older religion is apparent. Like the Hindus, Buddhists believe in Karma, the Law of the Deed, in reincarnation, and that the individual must work to release himself from re-entry. Also they have similar attitudes to renunciation of the flesh—to get above it, for example Hindu Yoga, and in an extreme case Yen Buddhism.

The precepts of this religion are based on the teachings of Prince Siddhartha Gautama after he became the Budha—the Enlightened One. His doctrine taught that the world is ruled by Justice—From Good must come Good and from Evil must come Evil, this is the first Law of Life. From this he concluded that prayer, sacrifice and supplication were of no avail, the Good life was everything. To do this he expounded a code of ethics which the individual and hence Society must follow. Salvation (release) was to be sought and lay entirely within the individual. The secret of

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leading the good life was to follow the Middle Way, extremes of either pleasure or ascetism being bad; his followers must advocate calm detachment. He taught the equality and brotherhood of man and rejected the Caste system of Hinduism. All peoples of the world could be converted to Buddhism, but Hinduism is only for born Hindus; hence in Hinduism this concept of the privileged prevails in two ways; the degrees of privilege caste by caste within the religion and the Hindu as privileged against all others.

The end of the return to life to the Buddhist is to enter Nirvana (related to the Hindu state); it is the achieving of impersonal ultimate reality. There may be countless rebirths before this while the individual gradually purifies to enlightenment.

The Buddha never preached Divinity or worship, but gradually his cult assumed all the trappings of a religion and became especially bastardised as it pursued its evangelical paths. The Buddha himself became a God, and statues of him revered. In many sects the doctrine of salvation through faith has been added.

A Buddhist mythology has also developed which states that the Buddha lived on earth about 530 times in a variety of forms, kings, thief, lion etc., being known as Bodista in those lives before Enlightenment.

The Hinayana sect touches that the individual pursues to gain Enlightenment for himself; but the Mahayana sect reverences the bodhisattva who, on attaining Enlightenment refused to enter Nirvana but returned to assist others to this state. He is an intervener but not in the manner of Mohamed or Christ.

In explaining the world, the Buddha stated it ever was, was not created and will never end, but Buddhists in their mythology have included a story of the Creation.

Confucian ethics were originally proposed as a guide for leading the civilized life within a well ordered society, yet this too developed into a religion. It is said that Confucius never pondered on the Divine at all. He seems to have been a sociologist concerned that the rulers must be just and the ruled satisfied.

The Ancient religion of the Chinese was based on ancestor worship, and this he encouraged because it helped to stabilize society by teaching respect for elders and tradition. He believed in the spread of knowledge as the answer to man's problems, and he believed in the power of love and in its infectiousness, that is, if the rulers were good and just (which they would be through love of mankind) it will spread from class to class till it had infiltrated all society. It was because of his humanitarianism and his phenomenal wisdom that he eventually became deified in the minds of the people afterwards.

Chinese philosophers have been more concerned with life on earth rather with contemplation of the afterlife. The Chinese by tradition have been earth-bound. The Hindu may believe that this world is of the real but not the real, but the Chinese have never doubted its reality, and sought to live not only in accord with existing nature but also with existing man. Their basic concept was that all existing elements (man, nature) were harmonized within a cosmic system, and therefore there should be a reciprocal relationship between both if cosmic harmony were to be maintained. The unity between Heaven, Earth and Man was indivisible. They believe that the opposites of this world interact and are necessary to each other; Yang is the positive or masculine force; anything active, warm, hard, dry, bright, procreative, steadfast; Yin is the negative or feminine; anything passive, cold, wet, soft dark, mysterious, secret, changeable, cloudy, dim and quiescent. In Chinese philosophy these opposites are in accord and if this harmony is preserved everything good will abound.

Confucius taught that man's part in maintaining this harmony is to create a Society governed by justice and reverencing tradition. To Lao Tze to produce from opposites, the order of nature, one must follow the Way (Tao).

Lao Tze left one little book the Tao-Teh-King, (The book of Reason and Virtue) in which his philosophy is written. It says that he who wants to lead the Good Life must follow Tao; but he never really states what Tao is, which led from the beginning to much confusion. Is it Reason, the Word, God? However in his lifetime he had taught retreat from civilization to nature in order to be in harmony with Tao; this obviously conflicted with the teachings of Confucius. His teachings however, degenerated into a religion dominated by magic.

In China one may be a member of all three at the same time, besides which, they all have borrowed from one another. The Chinese had never speculated on heaven as a place for the life of the soul after death, until this was introduced to them as part of Buddhist thought, and Taoism develop 81 heavens as opposed to the Buddhist 33.

The Shinto religion of Japan is based on nature worship and worship of the Emperor a descendent of the Sun Goddess. It is pantheistic and has also added Buddhist belief and Confucian ethics.

The foregoing religions in one way or another had many deities, but the concept of one God is very old. There were two concepts of one God; a God of all the world, and the God of one people (the Jews' earlier concept). The Jewish concept of a universal God developed as their history progressed.

to be continued

Who laugh last laugh best